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THE IMMIGRATION PROBLEM

Submitted by

Theodore Libber
(S.B., Boston University, 1928)

In partial fulfillment of requirements

for the degree of Master of Education

1929

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THE IMMIGRATION PROBLEM

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THE IMMIGRATION PROBLEM

I. INTRODUCTION

To the mass of American people the immigrant or "foreigner" is one who has forced himself upon us, and therefore one who must accept without any complaint that which we give him. He becomes a "thing" in the eyes of the natives rather than being a "human being" such as he was intended to be. Any differences in customs, manners, or behaviours displayed by the immigrant must be abolished as quickly as possible, so that we may raise the immigrant to our own level.

Hostility and sometimes prejudice against the immigrants have always been characteristic of some of our Americans' attitude.¹ As a result of the World War the hostility and prejudice have been intensified. But if prejudices are based upon lack of knowledge about the things prejudiced against, as they most often are, we Americans have done little or nothing to spread knowledge concerning immigrants over the country and thus make for a proper understanding of these unfortunates who made the mistake of being born in countries other than our own. There are over twelve millions immigrants living in the United States, and it would seem that some attempt should have been made to have both native and foreigner become acquainted with each other. Our public schools especially have neglected this field, so that in the study of the social studies as presented in the schools, we emphasize the past rather than the present, and we graduate our future citizens without their having the least inkling of the tremendous problem facing them as participants of our government.

1 Stephenson, G.M. "History of American Immigration" p. 95

Knowledge of the immigrant must be taught for knowledge leads to understanding and understanding does away with prejudices.

With the removal of prejudices a proper working foundation can be established between the native-born and the foreign-born, and great strides can be made for the assimilation of the immigrant. The field covered by this thesis concerns itself wholly with the greatest problem of immigration, our understanding and our assimilation of those immigrants who are here.

Immigration, and incidentally to help acquire the Indian of his property. The immigrant because of their poverty here, not only claimed the country from the Indians but also claimed the country from any other white people who might come from a "home land" other than their own.

The makeup of the early settlers included several different elements and types. The Puritans, Pilgrims and the Cavaliers were the most numerous elements. They represented the Anglo-Saxons, and came here for religious and economic reasons mainly. The French-Canadian, a sturdy, simple and artistic people were also an important factor in our population. The Germans, a quiet, thrifty and industrious people, came to our western frontier and did valuable service in the civilization of the frontier. The Scotch-Irish, tough, gritty, and with a strong will, did service similar to that of the Germans. Besides these different peoples we also had colonists from England who were scattered about and for industrial purposes and unassimilated people were further elements in the population. It can be said that at no time was our population homogeneous in race, nationality, religion for coming here, discrimination, and assimilation.

friends of your neighbors not longer as you thought will be necessary.
Consequently, with your recent publications the audience
to the musical program requires a knowledge to know who did
many fine compositions, for the protestant, and methodist denominations
and all. Therefore any to methodists will not think of any particular
methodist composer not like this. These names should not go before
anyone and they to methodists the like publications may be mentioned to
the one who

II BACKGROUND OF IMMIGRATION PROBLEM

The American Indian, the owner of the United States, has been deprived of his country by immigrants. These immigrants refused to be assimilated, but instead they drove the Indian from his domains, and again and again defeated the Indians in a series of wars extending over a period of two hundred and fifty years. The foreigners established themselves as the owners of the country and invited their neighbors from the "old country" to come here and to establish themselves as further exploiters of the country, and incidentally to help deprive the Indian of his property. The immigrants because of their priority here, not only claimed the country from the Indians but also claimed the country from any other white people who might come from a "home land" other than their own.

The make-up of the early settlers included several different elements and races. The Puritans, Pilgrims and the Cavaliers were the most numerous elements. They represented the Anglo-Saxons, and came here for religious and economic reasons mainly. The French-Huguenots, a sturdy, sensible and artistic people were also an important factor in our population. The Germans, a quiet, thrifty and industrious people, came to our western frontier and did invaluable service in the civilization of the frontier. The Scotch-Irish, tough, gritty, and with a strong will, did service similar to that of the Germans. Besides these different peoples we also had convicts from England who were unloaded upon us. The indentured servants and kidnapped people were further elements in the population. It can be said that at no time was our population homogeneous in race, nationality, reasons for coming here, distribution,
¹ and intellect.

¹ Ross, E.A. "The Old World in the New" p. 4-14

During the past century we notice three great waves of immigration, three waves which not only threatened to but actually did make for serious changes in our economic, political and social life. The first great wave came from Ireland, the second great wave came from Germany, and the third great wave came from southern and eastern Europe. Each great wave extended over a period of several years, and, except for the last wave, slowly ebbed away. Wars and economic panics in America¹ temporarily checked immigration, for at these crises our country looked less promising to the Europeans.

2

Antagonism towards the "newer" immigrants were expressed, and prejudices and discriminations against them were prevalent even in colonial times. As time went one, the "new" immigrants became "old" immigrants, and when immigrants from an entirely different "home land" came here, the original colonists plus the already "old" immigrants formed prejudices and discriminations against the "new" immigrants. The process was repeated over and over again, each batch of new immigration raising the same discussion and arguments amongst the Americans.

3

Restriction of immigration by the older immigrants was advocated at the height of each of the waves. The earlier peoples here formed an aristocracy and have attempted to keep out others. And yet the first great wave of immigrants other than that of Anglo-Saxon origin, the Irish, against whom feeling was so bitter, came here as very poor people, but in a few short years they have become respected citizens, rich and ambitious. The later immigrants do not come here as poor as the Irish were, and they also were ambitious. In a short time they are transformed into good citizens, and the second generation are well-dressed, well-educated, ambitious, and literally undistinguishable in manners, morals or

1 Commons, J.R. "Races and Immigrants in America" p.63

2 Stephenson, G.M. "History of American Immigration" p.97

3 Ibid, ch.12 "From Encouragement to Regulation" p.134-155

appearance from the descendants of those who came here in the Mayflower.

The attitude of the United States toward the whole policy of immigration
¹
has greatly changed. On the whole the natives welcomed and invited immigrants to come here so as to assist in the development of the country. This feeling was generally continued down to about 1880 except for some minor interruptions. After 1880 we note the expression of ^{may} doubts concerning our former belief of the value of immigration. Doubts were increased and emphasized until they became certainties, and we find that we went in the opposite direction. We tended toward the total prohibition of immigration, and we took legislative steps restricting immigration. Rather than being desirable, the immigrant became undesirable.

The type of immigrant coming here after 1880 was of an entirely different type than that coming here before 1880. This later type, our third wave of immigration, was responsible primarily for our changing conception of the desirability of more immigration to the United States. The Old Immigration included natives from England, Ireland, Scotland, Wales, Belgum, Denmark, France, Germany, Netherlands, Norway, Sweden and Switzerland. The New Immigration included those natives from Austria-Hungary, Bulgaria, Greece, Italy, Montenegro, Poland, Portugal, ² Roumania, Russia, Serbia, Spain, Syria and Turkey. The Old Immigrant was permitted to come, for he promised to be absorbed most rapidly into the great mass of our population and to lose his identity as a newcomer. There was a kinship in language and race. Naturally, the English-speaking immigrant was preferable to all others. The New Immigrant not having any kinship in language and race with the native did not measure up so well with the Old Immigrant, and thus the former becomes the less desired.

1 Ibid, p.95

2 Ibid, p.9

Disregarding the language and race factor, a comparison between the Old Immigrant and the New Immigrant is unfair to both, for conditions in the different countries in Europe are not the same. Also, the Old Immigrant has been here for over half a century, so why compare him with the recent arrivals? But we did compare the Old and the New, to the detriment of the latter.¹

So strong is our feeling that the New Immigrant is unwanted that the outlook for the immediate future for more of the New Type Immigrant is very bleak. The Old Immigrant is not anxious to come here for he must compete with the New Immigrant, and therefore must maintain a low standard of living. Conditions at the homes of the Old Immigrant are better than previously, so that the Old Immigrant sees no real motive for migrating. The New Immigrant is very anxious to come here, and if we were to permit all desiring to be admitted, we would be swamped almost immediately with an army of ten million of these immigrants. Since the World War we do not need immigrants for our economic development. Most of our people are now against immigration either for moral, social, economic or material reasons. Europe must wait for many years before we accept another great influx of immigrants.

¹ Stephenson, G.M. "History of American Immigration" p.62

III THE PROBLEM

The problem of immigration concerns itself with our understanding and our assimilation of the immigrant. We must make for a better relationship between native-born and foreign-born. We must incorporate the foreigner in our social, political, and economic life as quickly as possible. We must offer him the very best of our civilization. And in turn we must accept the very best of the civilization brought over here by the immigrants. We think our civilization is best, and so we impose it upon the immigrant for him to accept. Few of us are acquainted with the civilization of the European countries, which have been inherited for centuries. We must find out the effects of these separate civilizations upon our own standards. To do this we must study in detail the different political and social institutions, and the different industrial conditions of the separate races and nationalities. A complete understanding is necessary. With understanding we can proceed upon the best possible method of assimilation which will benefit both immigrant and native.

... of religions in religious matters, nor the longing for civil and political liberty nor the ambition to secure educational advantages, are apparent in moving cause in the migration of the present day. It is fundamentally economic."

The United States is the eyes of the Europeans troubling the question whether or not we should emigrate and cast his lot in an entirely new country, because the land solution to his many woes. Whether or not the "Promised Land" idea has been exaggerated by our politicians in the trials of literature, it is true that many of the hopes of the people of the great allied countries were soon expressed by their writers. In the

IV UNDERSTANDING THE IMMIGRANT

1

The causes for emigration from Europe to this country are few and are the same since the first settlement of America. They apply to the great majority of our immigrants. The most dominant cause is that based on economic conditions at home. The United States offers a chance to earn a better living. The immigrant is anxious to get a job, save money and bring his family to America. A second cause is the religious persecution encountered by the emigrants at home. Of the new type immigrant only the Jew from Russia has this motive for migration. Political oppression has been still another cause for migration. This cause is not as prominent as it has been in the early part of the nineteenth century. Only the emigrant from Turkey and Roumania base their desire to leave their countries because of the political situation in the homelands. Minor causes are love of adventure, the pressure of population at home, escape from the punishment of justice, and escape from military service. The different reasons of immigration are often inter-allied, so that there are very few immigrants who come here only because of a single reason¹ which limited their activities at home. "Neither the desire for freedom of conscience in religious matters, nor the longing for civil and political liberty nor the ambition to secure educational advantages, are uppermost as moving causes in the immigration of the present day.

2

It is fundamentally economic."²

The United States in the eyes of the European debating the momentous question whether or not he should emigrate and cast his lot in an entirely new nation, presents the ideal solution to his many hopes. Whether or not the "Promised Land" idea has been exaggerated by our enthusiasts in the field of literature, it is true that many of the hopes of the European of the past three decades have been expressed by these writers. To the

1 Jenks, -Lauck "The Immigration Problem" p.10-14
 2 Warne, F.J. "Immigrant Invasion" p.202

immigrant who was willing to cut off all relations, who was willing to cut off all his home ties, who was willing to forego the hardships of a trans-Atlantic voyage, and hardships does not really describe all the adventures befalling the steerage passengers, and who was willing to trust in the Lord for his success in the New World, the United States must have been visioned as a truly Promised Land. He came for a better living, he came for more political and religious freedom, he came for more humane treatment. He came in numbers that gave instantaneous proof of his hopes. To him this was the ideal place, was the place where only the fortunate went.

How different did the United States look in the eyes of the same immigrant after his departure from home. The stories told in the 1900's show that the treatment of the immigrant during his voyage and until his arrival at the home of friends was truly appalling. In the steamship ¹ the immigrants were herded together in filthy quarters; they were given ² foods which were of poor quality and sometimes lacked cleanliness; they ² were given no opportunity to work on their own laundry; and were given ² little chance to secure fresh air. Unescorted girls were lucky to arrive ² in port unsmirched by the sailors or fellow-passengers. At port they were hustled and pushed from one place to another, from one official to another, ³ until finally they were dismissed. Upon their dismissals they were exploited by unscrupulous Americans or by foreigners who had been here for some time and were acting as friends to the newcomers. Mishandled, ⁴ bewildered, exploited, and with their ideals rudely shattered, it is no ⁵ wonder that the immigrant gets a rather cynical view of America. Where first impressions count the most, the Americans were rather lax, to say the least, of giving a proper welcome to the future Americans. To the

1 Fairchild, H.P. "Immigration" p.177-180

2 Ibid

3 Ibid, p.187

4 Abbott, G. "The Immigrant and the Community" p.3-25

5 Park-Miller "Old World Traits Transplanted" p.46

6 "Introduction" by J. Adams in Davis, P. (ed) Immigration and Americanization" p.7

latter Americanism lost much of its glamour, and they were left with an unfavorable attitude towards us which persisted for a good many years.

The immigrant in the eyes of the Americans was only an illiterate, dirty, poverty stricken foreigner, one who was to be tolerated but was not to be accepted. To the native the immigrant was one who caused the evils of big city life, one who was anxious to make ^{money} and to go home, one who wanted our rights without any of our responsibilities. To the native the immigrant accepts our privileges as a matter of course, but rather than show gratitude, he refuses to be assimilated, he objects to our treatment of him, he even attempts to force upon us his theories of government which are quite different from ours. He even tries to alienize us. The native demands that the immigrant accept all that which we offer him, whether he likes it or not.

The Anglo-Saxon has outwardly the least difficulty in becoming assimilated to America. This is only natural as he has the advantage of knowing our language, dress, customs, institutions, etc. Yet a he is owned by the Yankees, the citizens of our farms, our cities, our industries, our railroads, and our states. In anything the Anglo-Saxon has a superior attitude towards everything American. This attitude makes for difficulty in assimilation, although in appearance at least the Anglo-Saxon seems American.

The Irish

The Irish find what is now the Irish Free State and second only to the Germans in numbers as a foreign racial group in our population. The Irishman is a patriotic, friendly man with a more or less tame sense of humor. He is able to see into the human heart and learn how to touch it softly. This ability makes him especially fitted to become an orator, a strong speaker.

1. Garrison, W.P., *and "Memories and Grounds"*, pg. 11.

2. Garrison, W.P., *ibid.* pg. 11.

Races of immigrants

The immigrant is torn away from his physical and social environment, and must make adaptations to a new environment of each kind. The more civilized peoples can make easily the adjustment to new physical environment. Science has equipped us with knowledge and devices that enable us to accommodate ourselves to almost any environment. The real problem of adjustment is not physical adaptation but is the problem of social adjustment. We must therefore concern ourselves in a survey of immigrant backgrounds, to the characteristics of the different groups within which the immigrant has passed his days up to the time of his ¹ migration, and to which he is of necessity adapted.

The Anglo-Saxons

The Anglo-Saxon has outwardly the least difficulty in becoming assimilated to America. This is only natural as he has the advantage of knowing our language, dress, customs, institutions, etc. Yet ² he is amazed by the vastness, the bigness of our farms, our cities, our industries, our railways, and our states. If anything the Anglo-Saxon ² has a superior attitude towards everything American. This attitude makes for difficulty in assimilation, although in appearance at least the Anglo-Saxon seems American.

The Irish

The Irish from what is now the Irish Free State are second only to the Germans in numbers as a foreign racial stock in our population. The Irishman is a patriotic, friendly man with a more or less famous sense of humor. He is able to see into the human heart and learns how to touch its strings. This ability makes him especially fitted to become an orator, a stump speaker,

¹ Fairchild, H.P. (ed) "Immigrant Backgrounds" p.3

² Ratcliffe, S.K. in Ibid, p.25

a pleader, and after dinner speaker, a salesman, and a manager. He is imaginative and sensitive to what others think of him, and is affected by praise or by blame. He is not a plodder, being unstable. He is not very good at details. He is superior in poetry and in eloquence, having the gifts of emotion and of imagination.¹ He sees things not as they are but as they are to him. He is not an original thinker for he still leans on authority. His kind and sympathetic nature make him a free giver, having little money as a result.

The Irish make a favorable showing in the lack of crimes committed by them. Coming from a country where alcoholic beverages are not so common as in Italy they have very little ability to "carry" any great quantity. The lack of ability to withstand alcohol is responsible for most of the crimes of the Irishman. His crimes are of the petty type, being mostly intoxication and vagrancy. In the commission of larceny, burglary, forgery, fraud or homicide, the Irishman is almost at the foot of the scale. Rape, pandering and white slave traffic is almost unknown to him. He is very loyal to his wife and child. However, as a result of adaptation, the sons of the Irish immigrant ranks like other races in the desertion of wives.²

In the occupations the sons of the Irish immigrants have gone up on the scale of jobs. Instead of laborers, such as their fathers were, the American-born of Irish descent go into the professions, offices and into the sales field. In the cities they have political control, and therefore are able to distribute political jobs. They shine in the forum, in executive work, in public transportation, and in numbers of other fields.³

¹ Ross, E.A. "The Old World in the New" p.40

² Ibid, p.34

³ Ibid, p.40

⁴ Ibid, p.39

Obj. 1 b&d 8

The Germans

The invasion of the Germans to this country began in the 1830's and reached its height in the 1880's. After the year 1893 we have had very few German immigrants come here, due to the rise of the German industrial system. In fact today German immigration to this country is virtually a closed chapter, such Germans as now arrive hail chiefly from Austria and ¹ Russia.

In the 50's the Germans went especially to Wisconsin. The reasons for their choice of location are many and are as follows:²

- (1) Wisconsin provided a favorable situation with reference to communication and markets.
- (2) There was a liberal qualification for suffrage.
- (3) There were lower taxes there than in the neighboring states.
- (4) Unoccupied lands were plentiful.
- (5) Germans had previously gone there, and thus advertised the advantages to the later German immigrants.
- (6) A State commission was appointed to work specifically on the problem of immigration.
- (7) The propaganda of railway companies made for the encouragement of the movement towards Wisconsin.

The Germans today are more widely spread in the United States than any other race. 33% of the Germans in the United States are found in the North East, 55% in the Middle West, 5% in the Far West, and 7% in the South. One third of the Germans live in the rural districts, and the rest in the ³ urban districts.

Although there are a great diversity of types among the German immigrants,

1 Ibid, p.48

2 Stephenson, G.M. "History of American Immigration" p.49

3 Ibid, p.49

such as Bavarian, Silesian, etc., they have a background of conditions,
¹
 traditions, modes of thought, and habits of conduct peculiarly German.
 The immigrant shows the effect of systematic drill. He brings over
 no illiteracy, but brings a stock of knowledge outranking that of the
 ordinary immigrants from other countries. He not only brings over a highly
¹
 developed sense of orderliness and thrift, but in most cases he has been
 living under home influences which in one way or another affected his
¹
 aesthetic and cultural sensibilities. He brings a corporate conscious-
¹
 mess and also a spirit of romance and adventure.

The early Germans came here because of political conditions at home. These Germans going to the Middle West attempted to preserve German culture. They even dreamed of creating a German state in the Middle West, a state to have been German culturally and socially. The later German immigrants² came here purely because of economic conditions at home. They were of humble origin and cared little for the preservation of German culture in America. Although they found existing here the German language, literature and social customs, they very quickly gave them up for the British language, literature, and social customs. As a result the German newspapers, books, journals, theaters, bookstores and schools are disappearing for the process of Americanization has been accepted. The descendants of the German immigrants are adopting a culture which is at least 80% British. They do not speak German at home or anywhere.

³ The German is strong physically but not too stocky. He makes a poor showing in competitive sports and in gymnastics. His recreation consists of pleasures which are of the sitting type rather than of the moving type. He is sociable, and likes to eat, listen to good talk, music and drama. He is steady in progress and is not very easily swept off his feet by contagious examples. He is lasting in his sympathies and in his antipathies. He is a slow thinker. A relish for details and thoroughness

1 Kuno Francke in Fairchild, H.P. (ed) "Immigrant Backgrounds" p.44-48

2 Ohlinger, G. in Davis, P. (ed) "Immigration and Americanization" p.127

3 Ross, E.A. "The Old World in the New" p.63

makes a born investigator. He is conservative by nature and respects authority.

In our economic life the German is found in farming and manufacturing, in the industries requiring skills and in the professions. The different occupations in which he is found include bakers, butchers, tailors, engravers, cabinet makers, upholstcrers, etc. In politics he is an independent voter, having no tendency to be clannish. He looks at public questions from the point of view of the common welfare of the group. He has been a strong supporter of our merit system. In our social life he shows a tendency to be non-alcoholic. Few Germans are found in almshouses, and in crime the Germans average close to the native.

The German has influenced us in the love for good music and good drama. In freedom of thought, this contribution has been invaluable.

The Italians

Few of us understand the Italian. He is the most numerous element of the newer type of immigrant, and because of the lack of popularity of this type of immigrant, we have gone to little pains to really know and learn something about him. We give the Italian a job and expect in return that the immigrant will become Americanized. The problem of the ¹ Italian immigrant in America cannot be thus solved.

The Italian comes from a race which has already led the world three separate and distinct times. First he led the world politically. The power of the Roman Empire was enormous. Second, he led the world in religion, the Church at Rome exerting a religious leadership which included at one time the entire civilized world. Third, he led the world intellectually, the great period of the Renaissance originated and was encouraged in Italy. Thus the Italian comes from a race of conquerors, rulers, administrat-

¹ Bruno Roselli in Fairchild, H.P. (ed) "Immigrant Backgrounds" p.97

ors, artiste, musicians and poets.

The Italians come here for economic reasons. They come here to the cities, only few of them have gone to the farms although now more are ¹ going to the farms. There are two types of Italian immigrants, the North Italian and the South Italian. These types differ greatly from one another, the differences being noted in stature, temperament, education and politics.

² The Northerners have a strong antipathy towards the Southerners. The former went to South America, where they took part in a great many activities and became leaders in the economic and commercial life there. From South America many of them drifted to the Far West, especially in California, where we find most of our Northern Italians of today. They were pioneers rather than undersellers, and have gone up economically and socially. They are more literate, more reliable, more intellectual, but bigger lottery gamblers than are the Southern Italians. The Southern Italians came here in the 70's and 80's and went to work on railroads, etc., work which the children of the German and the Irish immigrants refused to do. They settled in cities, where they had their own community life, practically every large city today having its own "Little Italy". They came from a part of the country in which there was suppression, low wages, high taxes, and a tremendous population. Two thirds of our Italians are from the South of Italy, and reviewing their conditions at home, it is no wonder that they distrust law and government. They are less turbulent, less criminal, less transient, better wage earners, better social climbers, and acquire citizenship sooner than the Northern Italians.

Both North and South Italian agree on religion. They are Catholics and adore religion, but they know very well the deep line of demarcation between the spiritual and the temporal. They do not therefore listen to the priests in matters not affecting their consciences. They have an endless number of religious superstitions, and many politicians have been ruined be-

1 Ross, E.A. "The Old World in the New" p.97

2 Rosselli, ut supra p.103

cause they were said to possess the "evil eye".

The Italian immigrants for the most part enter the occupations which demand heavy unskilled work. They go into the railroad, street, and construction work. Of our railroads it has been said that the "Italians build them, the Irish run them, and the Jews own them." Another phrase is often quoted; "Houses nowadays are built by Italians, owned by the Jews, and paid for by the Irish tenants." The Italians are especially qualified for construction work, for they can endure heat, cold, wet, and mud. In the trades we find the Italians working as bakers, barbers, cobblers, confectioners, tailors, street musicians, scissors-grinders, marble cutters, hucksters and peddlers, and truck farmers. The North Italians are known in the commercial trades. The Italians also contribute teachers of music and great musicians.

¹ Mass education in Italy was and still is very low, although Italy contains universities of the highest grade and quality, such as Bologna, Padua, and Salerna. The immigrants here have little education. They send their children to the public schools, and are very grateful for the opportunity of securing such an education. But the Italian does not attempt to go much further in the field of education even though he can afford it. The Italian is afraid of education, for he cites many cases where education has broken up the family.

Family life is very strong among the Italians. The women-folk of the South Italians are not trusted, and are always escorted up to the time of their marriage. When the woman becomes married she becomes the indisputed queen of her household, having few outside interests. The chief joys of the Italian woman consist in giving her man some food every day and a child every year. "The Italian man wants to be made happy, respected, envied...The Ital-

¹ Roselli, ut supra p.112

“Ngay iwan” una unangang si Isagawa kung kahit saan

binabatangang ang matinay naan ang malalim na bilang na

“ang binabatang matinay ang yung iba” kung kahit gaganapin

binabatang matinay ang yung iba naa ang kahit kung kahit

binabatang matinay ang yung iba naa ang kahit kung kahit

binabatang matinay ang yung iba naa ang kahit kung kahit

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binabatang matinay ang yung iba naa ang kahit kung kahit

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American woman wants many children, a home, a man who will stand between her meek little self and the big world outside; who will scold her often, beat her seldom, betray her as little as possible, be happy over her portentious economies, own their own home down to the last brick, take her out to mass on Sunday, and gaze with pride at the cheap and gay 'American' clothes which she wears so badly." ¹

The vices and crimes of the Italians are greatly exaggerated. Alcohol does not bother them, but they are gamblers, especially in lotteries. Most of them are ^{peaceable}_h and industrious. "The one serious crime to which Italians are prone more than any other men is an unpremeditated crime of violence." ² In Italy the people feared the law, so that they very seldom waited for the law to take its course. They brought over here the same fear and impatience, so that a part of the Sicilian's honor is to avenge one's wrongs oneself, and never to appeal to law. The South Italians are also bothered to a great extent by parasites, by the "Black Hand" gangs which terrorize the Italians and live on their money. A little cooperation on the part of the Italians would very easily do away with these terrorists, yet the Italians do not cooperate to the extent necessary. In offenses committed with particular frequency, such as disorderly conduct, vagrancy, drunkardness, etc., the Italians appear at a pronounced advantage.

"Judged in the mass, the Italians are peaceable, as they are law-abiding. The exceptions make up the national criminal record." ²

"Our Italians have their virtues, too, which should be better known... The very large majority are gentle, kindly, and as mild tempered as oxen. They are docile, patient, faithful. They have a great physical vigor, and are the hardest and best laborers we ever had... Many are well-mannered and quick-witted; all are severely logical. As a class they are emotional, imaginative, fond of music and art. They are industrious, temperate, and exceptionally moral..."

1 Roselli, B. in Fairchild, H.P. (ed) "Immigrant Backgrounds" p.116
 2 Carr, F. in Davis, P. (ed) "Immigration and Americanization" p.148

So far from being a scum of Italy's paupers and criminals, our Italian immigrants are the very flower of her peasantry. They bring healthy bodies and a prodigious will to work.¹

The North Italians become anglicized quickly, while the South Italians do not do so but remain in colonies where they get few outside influences. The Italians of all the foreign born groups here are the lowest in ability to speak English, lowest in adherence to trade-unions, in naturalization, and in the retaining of children in school.² The South Italian shows the lowest earning power and is not at all good at mechanical work. In politics the vote of the Italian is a joke for his vote is influenced by the last speaker he hears. His love of art and music can be very effective ways through which assimilation can take place. It is important, in the assimilation process, for us to get the contributions of the immigrants. The Italian's love of the aesthetic and the beautiful should be contributed to Americanism. "The Italians, proud possessors of a glorious past and characterized by fine artistic natures are waiting for opportunities to contribute to Americanism some of the very qualities which it needs in order to become well balanced."³

The Hebrews

The Jewish immigrants are not one composite group but are a collection of many groups.⁴ The Jew brings along his own racial and religious traits, but, he also brings the habits, manners, and customs of the people among whom he dwelt. There are such wide differences among the separate groups that oftentimes there is very little inter-relationship between one group and the other. Thus the German Jew keeps aloof from the Russian Jew, and the Spanish Jew keeps aloof from the German Jew. Alcoholism however does not mean absolute

¹ Ibid, p.150

² Ross, E.A. "The Old World in the New" p.112

³ Bogardus, E.S. "Essentials of Americanization" p.209

⁴ Park-Miller "Old World Traits Transplanted" p.198

avoidance, so that we usually see the separate groups combined towards the gaining of some common end. A strong race consciousness tends to unite the Hebrew immigrant.

The history of the Jewish or Hebrew immigration to America is an illustration of the conception of the immigrants of the desirability of coming here. In 1776 there were only 700 Jewish families in the United States. In 1826 there were only 16,000 Jews in the United States and 1926 there were 4,000,000 Jews here, almost half of whom lived in New York City, now the largest Jewish community in the world.¹ Since 1899 over 1,330,000 Jews settled in this country. The "Promised Land" where religious freedom rather than persecution prevailed, and more especially where there was a chance to earn a good living, caused this tremendous influx of immigrants to come. So great has been the desire of Jews to migrate to this country and so anxious are the Jews already here to have more Jewish immigrants come and partake of American advantages, that the Jews in America have done their utmost to prevent the exclusion of immigrants. Great sums of money were spent and propaganda was spread in order to have an immigration policy which would admit fellow-Jews.²

At the time of the American Revolution the Jews here were of Spanish and Portuguese descent mostly. They were merchants and were widely known for their wealth. From 1840-1855, 300,00 German Jews came over. They were Orthodox in religion, but were German in language, dress and education. They went to the West, and like the Spanish Jews they also went to the cities. They became wealthy and prominent in municipal affairs. The greatest contribution of the German Jews to the Jewish community of America is the organized charity and team work in communal affairs as directed and instituted by the German Jews. After 1880 we see as part of our most recent immigrant

1 Ross, E.A. "Old World in the New" p.143

2 Dingol, S. in Fairchild, H.P. "Immigrant Backgrounds" p.124

3 Ross, ut supra p.144

4 Stephenson, G.M. "History of American Immigration" p.73

invasion the tremendous increase of Jews coming to the United States. The Jews were outnumbered only by the Italians in the numbers coming as immigrants to America.

95% of the Jews coming here from 1880 were from Russia, Austria-Hungary, and Roumania. In these countries they did not enter into the fabric of society, but were superior in literacy to their oppressors. Oppression and persecution make for the retaining of their characteristics, and when oppression and persecution are relaxed the Jews lose their characteristics. The pogroms against the Jews made the United States sympathize with this race, and this country was glad to have them come here. In 1882 the Jews desiring political freedom came here. In 1890 the Jews coming here possessed a religious culture. Since 1890 a lower social strata of Jewish immigrants came. Although the Jews migrated because of their desire to escape political, social, and religious, persecution, their real reason was like the reason of the Pilgrims, and economic one. "In the United States the Jew meets with intolerance and discrimination, but they prosper and the law knows no discrimination between Jew and Gentile."³

The Jew in Russia was compelled to live in crowded cities, Business and trade were the only sources of income. It is not surprising therefore that the Jew in America flocks to the city where he can engage in business and in trade, and where he meets his old friends and acquaintances. His training in city life makes him practically immune physically to the harms of slums, so that we find the Jewish immigrant able to live longer in the same surroundings than the Italian or Slavic immigrant can. The Hebrew immigrant comes with his family, intending to be settlers here, very seldom returning to the homeland with his savings to remain there in his declining days.

The Jews shun manual labor. If they do go into manual labor they try

¹ Ibid, p.73

² Ross, ut supra p.145

³ Stephenson, ut supra p.86

⁴ Ross, ut supra p.145

their hardest to get to that stage of the game where they can go into business for themselves. The needle trade has been the most popular of the trades in which the Jews enter. 40% of the Jews in America are in the garment business. 85% of the cigars and most of the domestic cigarettes are manufactured by Jews. They were known as distillers. Under pressure the Jew takes to the pack as the Italian to the pick.¹ The more capable pedlers, junk dealers and pawn brokers become later on theatrical managers, bankers or department store heads.¹ The Jews also become clerks, salesmen, and contractors. The educated young immigrant goes to universities and prepares himself for one of the professions. Many of the second generation go into civil service positions or into the professions. Under the test system of securing city positions, the Jew is driving the Irishman out. There are also many Jewish teachers. The girls either go to the factory or to the office rather than stay at home. About 6% of our university population consist of Jews who take to medicine, law, dentistry, and especially pharmacy, only lately going into engineering, agriculture and forestry.

In social life the Jews are marked by a strong racial sympathy. Strong family cooperation is one of the features of Jewish life, a needy relative being helped more often than any other race of immigrants helps its needy. The Jew is sensitive and humane, is rarely brutal and responds to ideals. The crimes committed by Jews consist of crimes which might result in gain. Gambling, larceny, receiving of stolen goods are the commonest types of crime. In the younger generation crime has increased. The growth of prostitutes among Jewish young girls has also increased.¹

¹ Ross, E.A. "The Old World in the New" p.145-148

A famous Jewish trait is the intellectuality of the race.¹ Parents don't exploit children but educate them. The Jew is quick to understand new ideas, and as a voter is the first to repudiate the political leader and rise to a broad outlook.² In school a normal retardation is evident, but there is also evident a gifted element, quick to grasp new studies. "On the whole the Russo-Jewish Immigration is richer in gray matter than any other recent stream, and it may be richer than any other large inflow since the colonial era."³

Another Jewish trait is his abstractness. He likes the value in the things created. The Jew shines in literature, music and acting, but not in the manipulation of materials. He has little feeling for the particular. He is loyal to purpose, not to persons. He is adaptable, when times change he will make up with his worse enemy or break with his closest ally. He has a tenacity of purpose which never loses sight of the goal, whether it be money, scholarship or recognition. He masters the circumstance rather than being dominated by it.

In the process of Americanization the understanding of the Hebrew's history, problems, viewpoints and attitudes must be stressed.³ Outwardly at least the Jew is rapidly becoming assimilated. He has given up many things of the past. Dietary laws are very rapidly passing out, synagogue membership, respect for Sabbath, non-intermarriage are all dying out. In clothes, appearance, and manners the Jews are being assimilated. The early Jews in America became completely assimilated within a short period of time. A longer period of time will be necessary for the complete assimilation of the very large number of the "new" Jewish immigrants.

1 Ibid, p.157

2 Ibid, p.159

3 Bogardus, E.S. "Essentials of Americanization" p.242

The Slavs

Besides the Jewish and the Italian immigrants the third great invasion of immigration to the United States included a third race, the Slavs. Hundreds of thousands of Slavs came to America from the old Austria-Hungarian and Russian Empires. "According to the mother-tongues there were in this country in 1910, 941,000 Poles, 228,000 Bohemians and Moravians, 165,000 Slovaks....123,000 Slovenes, 78,000 Croatians and Dalmatians, 56,000 Russians, 40,000 Bulgarians, Servians, and Montenegrins, 30,000 Slovenians, 25,000 Ruthenians,....140,000 Lithuanians and Letts."¹

There are between 2,000,000 and 3,000,000 Slavs amongst us. They emigrated because of poor living conditions in Europe, heavy taxes, military service, unrest caused by American letters, returned immigrants and agents of the steamship companies.² Since 1899, the Slavs show a predominance of males, 75% of these later arrivals being males.³ They immediately went to such labors as would provide the best opportunity of making and saving enough so that they might return to their homes well off. They therefore went to the mining, metal working and packing centers where there is a demand for unlimited quantities of raw labor. No work is too hard, and their splendid physiques and lack of using their heads to save their heels make them the unskilled laborers of the basic industries. The Slavs have been drawn to the coal fields of Pennsylvania, especially in the Pittsburg district. So many of them are single men that they form an extraordinarily mobile labor force, willing to go anywhere for a little more pay.⁴

The Bohemians and Poles come here to stay,⁴ so it is they who furnish

1 Ross, E.A. "The Old World in the New" p.159

2 Stephenson, G.M. "History of American Immigration" p.89

3 Ross, *ut supra* p.126

4 *Ibid*

the farmers. They began coming in the 50's and from the beginning there was a tendency to go to the farms. The Slav settlements are thickest in the Northwest and the Southwest. One-third of all the Polish farmers are in Wisconsin, while in Texas Bohemian cotton-growers are so numerous that in some localities even the negroes speak Bohemian! The Poles are coming to own "abandoned farms" in Connecticut Valley, where they are raising incredible crops of onions and tobacco.

In the lack of crime, the Slav makes a good showing. His one great weakness is turning to alcohol and going on a drunken spree. However, these sprees are only spasmodic, and the health of the Slav is very seldom impaired. His crimes consist of petty thieving and animosity rather than cupidity as a motive. Crime against chastity is almost unknown. The descendants of these immigrant Slavs will prove as orderly as the Old American Stock.¹

The Bohemians or Czechs are easily assimilated.² They are democratic in their tendencies and have a settler psychology, as evidenced in the ownership of their own homes. They have the smallest amount of illiteracy and the largest amount of skilled laborers of any group from the former Dual Empire, not excepting Germany. They show a great deal of love for the ideals of liberty, their great idol, John Hus having "sacrificed his life for his convictions concerning liberty, long before the days of any of the other Reformation leaders."³

Because of the fact that the Poles are the most important of the Slavs, it is necessary to write a little more about them. Three factors which tended to combine them and make for national unity were as follows:

1 Ibid, p.128

2 Park-Miller "Old World Traits Transplanted" p.219

3 Bogardus, E.S. "Essentials of Americanization" p.221

first, language and literature: second, Roman Catholic Religion; third, political conditions at home making for the formation of organizations in America. These same factors which have tended to unite the Poles also tended to isolate them somewhat as a group from American Society. The immigrants came from the lower country and lower classes. Only the penniless came. Their intentions before the war were to stay here temporarily. They adopted a very low standard of living so that they could save money and return to Poland, and so live on a better economic scale. However, 60% of those who came here with such intentions never went back. Since the war and the restriction of immigration those who do come here come to stay permanently. "The outstanding trait of the Pole is his love of liberty... The Pole is not simply a defender of liberty; but he goes in search of opportunities ¹ to fight successfully for the cause." The Poles have attained high rank in art, particularly in music. Thus far however "the United States has ¹ been unappreciative of the potentialities of the Polish immigrants."

The regular Russians, really the White Russians and Ukrainians, are shy and lonesome peoples. They are a new people here and so they lack what many other groups find, influential predecessors who might acquaint them with the conditions necessary to take away a homesick feeling. They ² bring a laborious patience, great tenacity, and an enduring strength. They do not take readily to the bustle and push of the Americans. They are a bit lazy and easy going. The Russian is interested in having a good time rather than in getting ahead. He is a great music lover and has a natural sense of rythm. Some of his members have been radicals in political and ³ industrial matters.

The Jugo-Slavs are subdivided into three parts, the Croatians, the Slavonians, and the Dalmatians. They are a fine physical build but are

1 Ibid, p.215

2 Ibid, p.217

3 Ibid, p.218

superstitious, wife-beating and of crude morals.¹ The Croatians have settled for the most part around Pittsburg, Cleveland, and Chicago. In the trades they are in the fruit and fish business. The Slavonians live in Cleveland, and are also found in the steel and in the coal industry of Pennsylvania. The Juga-Slavs are interested in the republic of Jugo-Slavia. Lots of sympathetic Americanization work is need in order to develop in them a proper understanding of our country and its ideals.

The Magyars or Hungarians are a very interesting people. They are an emotional and progressive people, with a high sense of honor. "The average Hungarian looks upon life as a colorful adventure and not as a round of burdensome duty, although he has a sense of duty."² The problem of the immigrant here "is to adjust the emotional handicap of the East to the opportunistic conditions of the West. In other words, to become national not in a philosophical but in an economic sense. To compromise with dreams for the sake of schemes."²

There are 250,000 Magyars in America. They come here very poor but are not charity seekers. They are attracted to the industries. Four-fifths of them are found in Pennsylvania, New York, Ohio and New Jersey. They formed a floating labor supply and continuously shifted back and forth from Fiume to New York. Illiteracy among them is low and they are more skilled in industry than the average Slav. They like to own their own homes, so that they do buy homes and consequently assume heavier burdens than they can carry. They often acquire our vices before our virtues and thus have a bad crime record. 35% of the Magyar prisoners committed murder, a higher percentage than any other group's except that of the Russians.³

The Slav is more or less a representative of primitive man. He is probably a century or so behind us in civilization. He is humanity in the

1 Bogardus, E.S. "Essentials of Americanization" p.223

2 Remenyi, J. in Fairchild, H.P. (ed) "Immigrant Backgrounds" p.72

3 Ross, E.A. "The Old World in the New" p.175

¹
rough. He promises if given a little more time and sympathy to become one of our foremost types of good citizens. There is now a deep chasm between the Slav and Americanization.

Lesser Races

There are many other races of people in the United States. A brief account of the more important ones will be profitable towards the work taken up in this thesis.

French-Canadians

The French-Canadians come to the mills of New England. They are desirous only of getting what money they can ^{and} returning to Canada. As in Canada they refuse to become assimilated thus causing a serious problem in New England. They come here as docile laborers. Although they come willingly they return more willingly to Canada. The younger generation, accustomed to the liveliness of our mill towns, do not want to go back but desire to remain. The French-Canadian proves to be a good laborer, willing to take any job when times are hard. He is fairly thrifty and is not a criminal. In politics he proves to be a failure because he inherits and acquires a docility which makes for disinterest in politics. This holds true for his lack of interest in education too. He is too much under the control of the ² clergy who rules over every activity of his people.

The Greeks

The Greeks in America number about 150,000. They come here for purely economic reasons, and have settled in Lowell, Chicago and New York. Business on a small scale attracts them so that we see the Greek employed in candy-kitchens, confectionery stores, ice-cream parlors, fruit carts, stands, and stores, florist shops and boot-black stores. Neither capital nor experience

1 Bogardus, *ut supra* p.228

2 Dexter, R.C. "50-50 Americans"

is required for these businesses, so that they prove of special attraction to the Greek. He saves his money and branches out in his old business, so that the successful man in the ice-cream parlor business soon buys a restaurant.

The Greeks are a very excitable people. Where we have two Greeks, we may or may not have a restaurant but at least we have three opinions. The absence of home and the influence of women make for immorality among them. They are courteous, hospitable, lovers of fine arts, natural born patriots and loyal to the cause of freedom. The Greeks, as with the Italians, are waiting for a chance to contribute to Americanism some of the qualities which they have and which America needs.

Portugese

One of the lesser peoples who cause a real problem are the Portugese. They are way behind in culture and are perhaps the most illiterate of our immigrants. Of the Portugese in the United States half of them are in Massachusetts and in Rhode Island, Fall River having 14,000 or about 25% of the Portugese in America. Some of them are found in California where they meet with more economic prosperity than the ones in New England do. The immigrant turns to the mills, to fishing, and to the cranberry bogs in order to eke out a living. They come in families but are unskilled, ignorant, and segregated. Although they have a low moral standard they are not criminals. They care little for education and less for citizenship, only 3.2% of the men who can become citizens do so. Assimilation of the Portugese immigrants would be very slow were it not for the children of these immigrants. Assimilation through the children seems to be about the only method possible that can be employed to advantage.

The Scandinavians

Scandinavian immigration has dropped off considerably. Job seekers

rather than home seekers make up for the most part the new immigration. Conditions at home have so far improved that the Scandinavians need not leave home.

Illiteracy among the Scandinavian is very low. Among the immigrants 1 of 20 Germans 14 years of age and over is illiterate, 1 of 23 Dutch, 1 of 38 Irish, 1 of 52 Welsh, 1 of 59 Bohemians, 1 of 100 English are illiterate, as compared to 1 of 250 Scandinavians. The occupations entered in by the Scandinavians are as follows: (a) Norwegians having a background of farm life, turn to farming, wood-chopping, railroad work, building trades, mining, mill-workers: (b) the Danes turn mostly to farming, 40% of them being farmers, 10% laborers, and 4% carpenters. Their children go into stock raising. (c) The Swedes coming from an industrial country have fewer representatives in farming, only 30% of them are farmers, the rest being carpenters, miners, quarrymen, railroad employees, machinists, iron and steel workers, tailors and teamsters. The sons turn to white-collar jobs and farming, 43% of them go to the farm. The daughters seek ladylike jobs, these increasing from 3%-13.3% among the Swedes, 2%-9.8% among the Norwegians.

The Scandinavians bring a psychology which presents no obstacles towards assimilation. They learn English quickly and do not brace themselves against assimilation. They take active part in politics, especially the Norwegian element. They seek to improve themselves, and attend night school more than any other group. They are patient listeners, and spend their holidays in listening to speeches. They like to give their children a chance. These children show no marked intellectual ability, but are of the slow and plodding type. The Scandinavian shows no musical imagination, not being a speculator. He is unsociable, undemonstrative, and his social life is centered about the Church. "For a suffering person, circulate your subscription paper among the Irish, for a good cause circulate it among the Scandinavian," for he

gives from the head rather than from the heart. In politics he holds public office as a public trust. The slow reaction of their character gives them right psychology for self government for they never get stampeded by fiery rhetoric or mass hysteria. They desire to right abuses by orderly constitutional methods. Although they lack the qualities for political leadership, they make for an excellent, cold-blooded, self-controlled citizenship for the support of representative government.

The Orientals

The Orientals have caused more discussion than any other group of immigrants in America. At first they were welcomed and even induced to come here, so that a cheap labor supply might be secured for railroad building. Later limitation, then absolute prohibition of these Orientals were installed, so that now Chinese and Japanese immigration to America is very slight.

The Chinese and Japanese have the background of the family group as the social unit. Obedience, loyalty and conformity are emphasized rather than independence, initiative and freedom of choice. This Oriental social background is a handicap to the immigrant as he steps into the individualistic atmosphere of American life. Checks, inhibitions, limitations, standards of personal conduct inherited through a hundred generations have disappeared and in their place substitutes are handed him that seem peculiar. Thus the Chinese oftentimes runs against our statutes which are unlike the laws of China and which causes him to commit crimes. According to his reasoning these crimes are not crimes in China so why should he observe them here. As a result he is often called criminal. As a rule however the Chinese are peaceful and law abiding citizens, and are the most honourable race in business affairs.

The Orientals are very anxious to give their children an education.

In industry the Japanese turn to work in a locality where a balmy climate is enjoyed. Thus the Japanese have a monopoly on the fishing industry of the Pacific Coast. They also ranked highly as farmers, being very thrifty. Their cooperation has made for social solidity and their dependence upon paternalistic leadership has retarded the assimilation of them in America as well as providing suspicion and friction among the Americans. On his part the Jap is also suspicious and reserved. The immigrant is loyal to the Emperor, but the second generation is loyal only to the American's ideas of loyalty. The Japs are sensitive to criticism, self-conscious and uncertain of themselves. Pessimism and disillusionment with life comes as a result of our legislation concerning Japan.

The Chinese, believers in the supremacy of Chinese culture, reproduce Old World Backgrounds. They surround themselves with the atmosphere and colourings of China. In these centers Chinese mind their own business and are unconcerned with alien civilization for they believe their civilization is the very best.

V ASSIMILATION

That the United States has been the "promised land" of the immigrants is evidenced by the tremendous numbers of immigrants coming here during the past century. Figures shown give a slight idea of the hordes of immigrants who have come during the past century.

<u>Year</u>	<u>Number of immigrants</u>
1820	8,385
1840	84,066
1860	133,143
1880	457,257 ¹
1882	788,992
1900	448,572
1905	1026,499
1910	1041,570
1914	1218,480
1920	430,001
1921	805,228
1922	309,556
1923	522,919
1924	706,896
1925	294,314
1926	304,488
1927	335,175
1928	307,255

From 1820 to 1928 the total number of immigrants coming to the United States numbered 37,215,935.

The United States Census of 1920 shows that of the foreign-born whites in this country 7,528,322 were males and 6,184,432 were females.

1 "World Almanac" 1929 p. 256-258

2 Ibid p.288

We have millions of immigrants in this country and we have hundreds of thousands of immigrants coming into this country annually. Understanding of the immigrant is necessary before we can have proper assimilation. The next part of this thesis confines itself solely to the greatest problem of immigration----assimilation.

"We must make the immigrants a working part in our system of life, ideal and political, as well as economic, or lose the character of our culture. Self-preservation makes this necessary; the fact that they bring valuable additions to our culture makes it desireable. Now we can assimilate the immigrants only if their attitude and values, their ideas on the conduct of life, are brought into harmony with our own. They cannot be intelligent citizens unless they 'get the hang of' American ways of thinking as well as of doing. How fast and how well this is accomplished depends (1) on the degree of similarity between their attitudes and values and our own, giving them a certain pre-adaptation to our scheme of life and an ability to aid in their own Americanization and (2) how we treat them--our attitude toward their heritages. These are, roughly, the elements in our problem of assimilation."¹

It is necessary that people who compose a community and participate in common enterprise shall have a body of common memories sufficient to enable them to understand one another. Public institutions should be responsive to public opinion in a democracy. The people to have a public opinion must live and think in the same world. The process of assimilation involves the development in the immigrant and in the native of similar apperception. The immigrant must know the language and history of this country. The native must know the background of the immigrant. Every individual should have

¹ Park-Miller "Old World Traits Transplanted" p.264

in überzeugendem und eindrücklichem Stil erläutert. Es handelt sich um eine sehr ausführliche und detaillierte Darstellung der gesamten Rechtsprechung des Verfassungsgerichts, die von der Prinzipiellen bis zur praktischen Anwendung reicht. Die Ausführungen sind sehr klar und verständlich gehalten und eignen sich für einen breiten Leserkreis.

Die Rechtsprechung des Verfassungsgerichts ist in diesem Werk in einer sehr detaillierten und systematischen Weise zusammengefasst. Es werden nicht nur die wichtigsten Urteile und Entscheidungen des Gerichts, sondern auch die wichtigsten Rechtsprechungen des Landgerichts und des Oberlandesgerichts dargestellt. Das Werk ist in zwei Hauptteile unterteilt: den ersten Teil, der sich mit den Grundrechten und den Grundwerten des Verfassungsgerichts beschäftigt, und den zweiten Teil, der sich mit den konkreten Rechtsprechungen des Gerichts beschäftigt. Der erste Teil ist in sechs Kapitel unterteilt, die sich mit den Grundrechten (Art. 1 bis 10), den Grundwerten (Art. 11 bis 15), den Grundrechten des Staates (Art. 16 bis 20), den Grundrechten des Bürgers (Art. 21 bis 25), den Grundrechten des Arbeitnehmers (Art. 26 bis 30) und den Grundrechten des Unternehmers (Art. 31 bis 35) beschäftigen. Der zweite Teil ist in sechs Kapitel unterteilt, die sich mit den konkreten Rechtsprechungen des Gerichts beschäftigen. Diese Kapitel sind in sechs Abschnitte unterteilt: den ersten Abschnitt, der sich mit den Rechtsprechungen des Verfassungsgerichts im Bereich der Grundrechte beschäftigt, den zweiten Abschnitt, der sich mit den Rechtsprechungen des Verfassungsgerichts im Bereich der Grundwerte beschäftigt, den dritten Abschnitt, der sich mit den Rechtsprechungen des Verfassungsgerichts im Bereich der Grundrechte des Staates beschäftigt, den vierten Abschnitt, der sich mit den Rechtsprechungen des Verfassungsgerichts im Bereich der Grundrechte des Bürgers beschäftigt, den fünften Abschnitt, der sich mit den Rechtsprechungen des Verfassungsgerichts im Bereich der Grundrechte des Arbeitnehmers beschäftigt, und den sechsten Abschnitt, der sich mit den Rechtsprechungen des Verfassungsgerichts im Bereich der Grundrechte des Unternehmers beschäftigt.

Das Werk ist in einem sehr übersichtlichen und leicht verständlichen Stil geschrieben und eignet sich für einen breiten Leserkreis. Es handelt sich um eine sehr ausführliche und detaillierte Darstellung der gesamten Rechtsprechung des Verfassungsgerichts, die von der Prinzipiellen bis zur praktischen Anwendung reicht. Die Ausführungen sind sehr klar und verständlich gehalten und eignen sich für einen breiten Leserkreis.

a fund of knowledge, experience, sentiments and ideals common to the whole community, and himself contribute to that fund. We must maintain and seek to maintain freedom of speech and free schools. We must not only offer a common language, but must offer the widest extension of the opportunities for education.

The immigrant coming to America brings with him a national character that has been impressed upon him by the influences of the group in which he has previously lived. It is not the same as the American national character. Assimilation is the process of substituting the impress of the American nationality for that of a foreign nationality. The process is truly difficult. The immigrant to be assimilated must be denationalized and renationalized at the same time. Sympathy towards the immigrant's problem will be a long step in the right direction, that of assisting to ¹ the utmost in the process of assimilation.

With foreign population reaching twelve million, or in terms of percentage about 10% of our total population, it is necessary to note the effect of this large minority upon the population as a whole. We must note the immediate effects of immigration upon our social, political, industrial and cultural life, so as to have some basis for arguments which would either strengthen or weaken our fears of the horde of foreigners within our midst.

Those parts of the country which have most of the immigrants are naturally affected more than the parts of the country having fewer immigrants. Thus the North, including the New England, Middle Atlantic and North Central States, having close to 85% of the immigrants living there as permanent residents, is affected more than the Southern States, having only 5% of the foreign-born living as permanent residents. The

¹ Fairchild, H. P. (ed.) "Immigrant Backgrounds" p.12

states having the highest percentage of foreign-born in their population are Massachusetts, Connecticut, Rhode Island, New Jersey, Minnesota and North Dakota.

The foreign-born show a marked tendency towards concentration in the cities. Figures for 1914 show that 72% of the foreign-born lived in cities, as compared to 44% of the total population living in cities. The foreigners also go to the larger cities, and the greater the city, the greater the proportion of foreign-born is likely to be found there. Using the census of 1910 as a basis, Western Europeans do not go to the cities as much as the Eastern and Southern Europeans, the figures being 68% for the former as compared to 78% for the latter. Of the different foreign groups in the separate cities, the German-born are the most numerous in Baltimore, Chicago, Cincinnati, Detroit, Jersey City, Los Angeles, Milwaukee, Newark, Pittsburg, St. Louis, and San Francisco. The Irish-born lead in Boston and Washington. The Swedes lead in Minneapolis, and the Italians lead in New Orleans. The Russian-born, most of them Hebrews, lead in New York and Philadelphia. These different elements rank either first, second or third in the cities mentioned. Concentration in the cities is caused by the desire to be with people of the same nationality as well as by economic forces.

In crime the immigrant increases the volume but not in a disproportionate amount. The immigrant on the whole is as law-abiding as the native. The census of 1910 shows that the white foreigners contributed 26.7% of the inmates of the prisons although the white foreign-born represented only 16.3% of the white population. "But criminality is largely confined to adulthood and to the male sex. Now when it is borne in mind that the foreign-born constituted 25.1% of the white population

over 21 and 27.3% of the white male population over 21, the apparent excess
of criminality dwindle¹s into insignificance."

Many of the crimes committed by the immigrants are due to ignorance of our very numerous statutes rather than to any desire to offend society. Thus, an Italian woman who empties her stove ashes on the sidewalk is breaking one of our laws, although in Sicily this same act might be required by law. Lack of ability to make himself understood in court oftentimes leads the immigrant to be convicted of a crime he might have been innocent of.

The limited opportunities for education in the homelands would naturally make for much illiteracy being displayed by the immigrants. Statistics are hard to obtain which would tell exactly how many illiterates arrived. However, we can get at statistics which tell us the number of illiterates we have at present. In 1920 there were 1,736,740 illiterate immigrants ten years of age and over, as compared to 1,242,572 natives ten years of age or over who were illiterate. With our universal system of education the immigrants' display of illiteracy of 12% as compared to our 2% is not a very bad showing. Given the opportunity the immigrant very gladly receives education.

The common complaint heard against the immigrant in industry is that he lowers the wage level. The economist tells us that where the supply of labor increases and the demand is the same, wages are lowered. However, no one single factor can be blamed for the variations of wages. Other economists desire immigration, saying that it is necessary for our well-being. Where the immigrants are concentrated in one industry the standard of living is lowered, but where only a few immigrants are in an industry, wages remain unaffected. Proper distribution of immigrants in the industries is advisable.

1 "New International Encyclopedia" volume 12 p.15

Besides the question of whether or not the immigrant has been responsible for the lowering of the wages, there are the questions of whether or not the immigrant has supplanted the native worker to the latter's disadvantage, whether or not he has delayed the organization of the workingmen and women into trade or industrial unions, and whether or not he has delayed or prevented the coming of industrial democracy to the United States.¹

The native has been pushed out of jobs by the immigrants, but the process has resulted in the native securing better positions. The immigrants are willing to accept wages and conditions which the natives are not willing to accept. The need for money on the part of the foreigner makes him anxious to get any job. But if conditions are not bettered the immigrant changes his job after he has saved enough money to be more independent than he was on his arrival. In regard to labor organizations it is believed that the immigrants from the backward countries tend to weaken labor organizations in the fields they enter.

The problem of the effect of immigration upon industry has been greatly lessened with the restriction of immigration by law. Where our immigration scarcely reaches the total of 300,000 per year as compared to over one million per year as was common twenty-five years ago, we have fewer new immigrants than previously looking for jobs. The older immigrants, men who have been here for years are perhaps as discriminating in their choice of work and have the very same effect in industries as the native.

The immigrant has some effect upon our political situation. Just how much of an effect he has is not exactly known. The process of naturalization, the number of immigrants of each racial group who become naturalized, and the effect of immigrants upon politics will be discussed in detail in a later part of this thesis.

¹ Abbott, G. "The Immigrant and the Community" p.199

The immigrant heritages are of great cultural value if they can be obtained and utilized by us. The Italian with his love of music, the Russian with his love of dance, the German with his love of choral music, can contribute towards American culture. We neglect these contributions, so that the immigrant forgets them in order to become "Americanized" as quickly as possible. Outward characteristics displayed by the immigrant makes for a sneering attitude on the part of the native towards the immigrant, and the latter's heritages are overlooked. It is only the individual foreigner who does give us something worth while in spite of ourselves.

America, if she so desires, can digest peoples from all over the world, regardless of race, religion, education and tradition. Of the immigrants already here we need have no worry concerning their Americanization. America has nothing to fear and much to gain from our foreigners. In spite of ourselves we have assimilated most of our foreigners, so that the immigrant is hardly distinguishable from the native in dress, manners, customs, recreations and thoughts. Only a difference in ability to speak English fluently marks any distinction between a native and a foreigner who has been here for several years. The expression "in spite of ourselves" is used, not because we haven't tried some system of assimilating the foreign horde, but, because we did not extend the process of assimilation as we should have done. We had made a system, and the system was to have been adopted by every foreigner as quickly as possible. But in our satisfaction with this system we have overlooked the broader view of assimilation, that of making our attitudes and actions in every phase of our daily life be of some assistance towards the assimilation of the immigrant. Schools teach the ideals of Americanism to the foreigner, but when the foreigner comes into contact with his neighbor he finds that the American's every action is breaking down some part of the

ideal Americanism. Teaching Americanism is not enough towards assimilation but doing Americanism will result in sucessful assimilation.

Most of our foreign-born today who are accused of being non-assimilated have had experiences which make them cynical to everything American. Experiences on board the boat bound for America, and on their immediate arrival have caused this cynicism. Disillusioned and cynical of this new country, many of the immigrants crept to the arms of real friends, friends from the old country, and there they hide from America, not anxious to learn much more of America. The first attitude gained by these foreigners, these peoples who become our present day citizens lasted with them forever. The significance of the whole situation was missed by our native-born and for years little was done to prevent the immigrant from getting a contempt for America which almost proved disastrous in our attempts toward assimilation. The foreigner is almost always willing to go more than halfway in becoming assimilated, but after his experiences he has for a long time shuddered at the thought of contact with peoples other than his own.

At the present time we recognize our mistake, and attempts have been made sucessfully to cfeate a favorable impression of America upon the minds of the immigrants who are coming here. The smaller amount of immigrants coming annually make for less crowded conditions on board the boat. The emigrant desiring to migrate to America must secure a visa from the American consular office in that immigrant's homeland, so that his quick admittance to this country is assured. At the port of entry his treatment is tinged with kindness and with friendliness upon the part of the officials. Maintenance of cleanliness is a dominant feature of the immigrant station. The immigrant himself looks and dresses like Americans, so far has the rest of the world advanced to American standards. Our treatment of the new immigrant

is as it should be, in order to give that immigrant a fair chance to like
1
America and to really ¹want to be assimilated.

With the widespread objections to America keeping her doors wide open measures were created in order to keep that door ajar, rather than wide open. America began to select her immigrants, and we note a movement spreading over a period of fifty years and which of course has not entirely been ended. In 1882, by an act passed, the undesirable, mainly the criminal, the insane, the pauper, and the vicious were to be deported. Later laws widened the interpretation of undesirable, and persons who suffered with contagious diseases, or with tuberculosis, or were immoral, or were assisted to come here by the money of others were to be excluded. Still later when immigration continued to arrive in unprecedented numbers, the agitators against immigration demanded a literacy test, whereby persons unable to read or write any language were also to be excluded. Finally, after being vetoed again and again, an act was passed in 1917 whereby aliens over 16 years of age who could not read the English language or some other dialect were to be excluded. This new immigration law did not stop the flood of arrivals after the World War, so that another measure was passed which made for greater restrictiveness. The essential feature of the new act was "that the number of aliens of any nationality who may be admitted under the immigration laws to the United States in any fiscal year shall be limited to 3% of the number of foreign-born persons of such nationality resident in the United States as determined by the United States ^{Census} of 1910." The quota law of 1924 made two important changes: first, the undesirable or ineligible aliens are largely weeded out before they start instead of after they get here; and second, the annual quota from each country until July 1, 1929, is lowered to 2% of the number of persons born in that country who were residents of continental United States as shown by the 1890 census.

In all our immigrant restriction and exclusion legislation, we are concerned only with the selection of immigrants and have neglected their distribution and incorporation into our life. No one will deny that we do well to exclude those immigrants who suffer from physical and mental disabilities. People who are likely to become public charges, people who are like to spread contagious diseases, people who come here to practice immoral acts, should be excluded. These types of peoples are burdens to any society, and American society does not desire them. But in our policy of selection the United States Government finds itself criticized over and over again. We do not deliberately choose the most desirable persons. We exclude those adult aliens unable to read or write a language, yet does inability to pass a literacy test determine whether that person will make a poor citizen? Does it not rather exclude men who have not been provided the opportunity of gaining an education, rather than men who are likely to cause trouble in this country? In the law of 1921, and in the laws and amendments since that date, the central purpose is not only to limit the number of immigrants that can come here, but also to limit the immigrants from those countries which provided the "new type" immigrant. The Nordic type immigrant is the desired type. Again we must question whether or not this is the best method of selection, whether or not the Englishman makes a better American than the Pole. Does the immigrant from the North of Europe become assimilated more quickly than the immigrant from the East and South of Europe? Does the outward appearance of the Englishman because of its similarity to the American outward appearance mean that the Englishman becomes a true American more quickly than the Italian or the Pole?

Such questions are hard to answer, and the answers are still harder to prove, no matter upon which side the individual may place himself. It is doubtful if the real answer can be given for at least some years, after which period one can look back and determine whether or not any "national origins" basis for selection was advisable.

The following chart, published in the Boston Post of February 28, 1929, shows the existing quota of immigrants coming from the different nations as permitted by law in the year 1928, and the proposed quota as submitted to Congress by three cabinet members. This chart shows only the corrections in our quotas as discovered by experts assigned to this work. It can be readily seen that Great Britain and Northern Ireland can send us about 50% of our annual immigration. German and Irish immigration is again cut down. The immigrants from the Third Invasion, or of the "new type" are practically neglected. (Next page shows chart)

Our legislation proceedings have had a twofold result. They have expressed the belief of this country in that the Nordic type immigrants are more easily assimilated than the Asiatic type or any other type, and have made the immigrant already here of any other type than the Nordic feel humiliated and angry. The immigrant feels that he is unwanted here, that the country and the world looks upon him as undesirable. Bitter feelings have resulted, and many of our immigrants score another black mark against Americanism. Whether the legislation will make for quicker or slower assimilation of immigrants remains to be seen.

Mention was previously made to a system employed in the United States, whereby we hope to assimilate the immigrant. The system, called "Americanization", was everywhere hailed with glee when it first came into prominence immediately after the World War. The style was to join

IMMIGRATION QUOTAS UNDER NATIONAL ORIGINS

—QUOTAS—

	Existing	Proposed
Austria	785	1413
Belgium	512	1304
Czecho Slovakia	3073	2874
Denmark	2789	1181
Estonia	124	116
Finland	471	569
France	3954	3086
Germany	51,227	25,957
Great Britain and Northern Ireland	34,007	65,721
Greece	100	307
Hungary	473	869
Irish Free State	28,567	17,853
Italy	3845	5802
Latvia	142	236
Lithuania	344	386
Netherlands	1648	3153
Norway	6453	2377
Poland	5982	6524
Portugal	503	440
Rumania	603	295
Russia European and Asiatics	2248	2784
Spain	131	252
Sweden	9561	3314
Switzerland	2081	1707
Syria (French)	100	123
Turkey	100	226
Yugo Slavia	671	845

in on the movement, so that everyone might have a share of doing something worth while. We were to teach the immigrants English and Civics, and the immigrant after a brief course, was to come out assimilated, was to come out a true American. We were greatly hurt, after all our efforts, to find that the immigrant even though he did take the course, did not come out a real American as we hoped he would. Instead criticism turned against the Americanizers, and the movement died a quick death. The trouble with the system was that we had no real definition of Americanization. The word took the public fancy and was used everywhere and at any situation, but few could really and truly say what they meant by Americanization. And those who could get a definition, found that their definitions did not agree with one another's. True, we were anxious to go somewhere but where we were heading for we did not know. Had we stopped to analyze the purpose, the scope, the definition, the best methods towards reaching our goal, the system of Americanization would have met with success rather than with almost complete failure.

Bogardus' definition declares that "true Americanization is nothing less than an educational process of unifying both the native-born and the foreign-born in perfecting and putting into practice the principles of democracy.....Americanization is a phase of assimilation,-a process which transforms unlike attitudes and behaviors into like attitude and behavior....The representatives of somewhat different races when congregated into friendly contacts, tend to develop common attitudes."¹ The Americanization process involves the native, who must act according to the best standards of the nation, and the foreigner who must adopt a new set of loyalties. Both native and foreigner must cooperate in the process of

1 Bogardus, E.S. "Essentials of Americanization" p.14

Americanization. The foreign-born cannot become Americanized by a very few really interested persons, who teach him the ideals of Americanism, but he does become Americanized by the Americans with whom he comes into contact in his business and social life. Americanization must begin not with the foreigner but with the average American, who must be willing to practice the very best Americanism. The immigrant cannot learn Americanism from books alone, but he does learn it from his environment.

Americanization workers especially should be of the real American type. The Americanization worker probably more than anyone else has a tremendous influence upon shaping the immigrant's mind. In the recent movement we noted that we had as experts in Americanization university teachers, who were not really expert, for they suddenly became so called experts because their colleges offered courses in that field. And yet these experts had little if no interest previously in the foreigner. The Americanizers were guiltless of any knowledge of immigrant backgrounds. Many of them to-day do not have a broad knowledge of United States conditions into which they undertake to fit the foreigner. Many of our Americanizers are failures in other lines of work, so they turn to this work. Others look at their work only as a source of added income. The Americanization worker must look upon his work as something of extreme value to the preparation of good American citizens, work which is truly worth while.¹

Actual preparation is needed by the Americanization worker before truly good work can be accomplished. He must have an objective knowledge concerning the groups of peoples with whom he works. "The Americanization worker must know those biological, political, economic, social and cultural types of facts about our immigrant groups which will enable the worker to assist the immigrant most quickly and happily to add at his best level

¹ Hrbkova, S.B. "'Bunk' in Americanization"

his contributions to this nation which he came here to perfect.".

Immigrants have heritages dating back hundreds of years. Each group has developed its own culture, government, economics, etc. "The task of the Americanization worker is to assist the immigrant peoples to help America make her important and needed contribution."¹

The Americanization worker must secure the cooperation of the public in order to Americanize the immigrant. The native American is ignorant of the full meaning of Americanism and is not even agreed as to the nature of American ideals. Many of the natives are not Americanized in the constructive sense of the term. Others never put genuine Americanism into Americanization. "The native Americans are often ignorant of the culture, traditions, and ideals which the immigrants bring. They are unversed in the best Americanization technique, and they are prone to censure or condemn the immigrant without first finding out what is in the immigrant's mind, and why he harbors certain attitudes. They fail too frequently in living the principles of democracy in their daily contacts with the immigrants."² We must educate ourselves first before we educate the immigrants. The public schools, churches, the press, and the motion picture should carry the details of sound Americanism to the people. American history and our literature courses should be taught from the standpoint of the principles of democracy. Thus by advertisement we can educate the American public to his responsibility as Americanizers of our immigrants.

In any discussion of Americanization the problem arises, how long should it take for the Americanization of our immigrants? Enforced or compulsory Americanization is dangerous and impossible. In our desire to do away differences existing between immigrant and native in as quick

1 Jenks, A.E. "Types of Important Racial Information which Teachers of Americanization should Possess."

2 Bogardus, E.S. "Essentials of Americanization" p. 342

a manner as possible, America does herself an injury. "For America to trample out ruthlessly significant and valuable differences merely because they are differences would mean that it failed to utilize the great stimulus the immigrant heritages offered it, to develop a broad spirit of tolerance not only, but to accustom the minds of the growing generations to the newer concept of social harmony rather than feeding their immigrants exclusively on the beauties and the profits of social uniformity."¹

The immigrant's attitude towards Americanization makes him a cynic. He wears different clothes, eats different foods, acts differently, uses different means of conveyance, etc. He notices the change, he rationalizes, and then becomes cynical of the finer values of life which formerly he had come to prize for their own sake. The danger is that he tends to justify his new frame of mind at all costs. We must prevent this by providing opportunities so that the immigrant will acquire only such habits that are worthy of rationalization. It means that a more progressive education, a more wholesome recreation, a more liberal and honest policy on our part is necessary. To deprive the immigrant and his children of some of the ideal values derived from their cultural traditions is to rob them of the very standard by which he may test the values he finds himself accepting un-critically.²

In the past we have felt that assimilation had not been achieved by the spontaneous play of natural social forces. We determined to bring it to pass by the deliberate, artificial method of promoting national unification. It was felt that one of the great barriers separating the native from the foreigner was that the native knew certain things that the foreigner didn't, especially in the English language, in United States history, and in civics. Teach the foreigner these subjects and differences

1 Drachsler, J. "Democracy and Assimilation" p. 218

2 Ibid

sign of natural life, which is taken and seized, either in form of
the last natural signs, especially when the last signs of life are
seen and vanish away and still is left of the last signs which disappears
when the power to bring about a quiescent or a still state ceases
from want of influences acting on it when the action of the
last signs disappears when signs of life are taken away to

"A physician takes to follow and his audience
which is his audience of patients always abhors a physician and
an physician whom school masters who consider themselves above all
other people in every way of consequence to whom they
are not afraid to speak to him until he leaves because with his
leave of about an hour or longer will come new patients and begin to
gather round him saying when he is to come to him for his
last signs when the physician will say nothing to him
and when the physician has left him a patient will say
that he no physician has left him a physician considered
him to be one to consider him bad physician and when he
will say to him do you think that I am bad physician
no physician likes him when he sees you as doctor of physicians

"A physician has his audience and first when he has an audience
of patients he physician of a physician takes to gain audience and
when he takes audience he physician of a physician consider him to be
one who is audience and when he is to him
and first against audience when he takes audience and when he
is to audience he physician of a physician takes to gain audience and
when he takes audience he physician of a physician consider him to be
one who is audience and when he is to him

810 "Hedonism and hedonism" - 10/10/2009 1

between foreigner and native will be wiped out. But, the fallacy in this theory was that we tried to teach knowledge, rather than feelings. Knowledge is the means whereby the feeling is the final end. The means should be carried to the ends.

Although Americanization is not an educational process, the movement ¹ is essentially an educational program. True Americanization is a spiritual and emotional transformation. Education however is the means for securing this transformation. All sorts of encouragement and support should be given to those carrying on the Americanization work, for the work is absolutely indispensable. Assimilation is impossible without some knowledge of American nationality, while the knowledge of the English language is necessary for the exchange of ideas. English, history and civics are useful, but are not enough, for these subjects are the channels of assimilation. Proficiency in them does not mean assimilation.

A later part of this thesis will take up more fully the education of the immigrant.

Intermarriage tests assimilation, for where there is assimilation through intermarriage it shows that the spell of the intense cultural or racial consciousness upon the individual has been weakened. The greater number of mixed marriages the weaker is group solidarity. Difficulties, however, arise for we must consider the results of such marriages on culture, intelligence, health, etc. There is not much proof on the subject either way. Where there exists religious and color differences, very little intermarriage goes on. Statistics given by Drachsler show that there is very little intermarriage in the first generation of immigrants, except in the Teutonic groups, where the English marry the Scotch or the Dutch, etc. The number of intermarriages amongst the individuals of the second generation increases, but the number of

1 Fairchild, H.P. "The Melting Pot Mistake" p.168

nationalities one people marries into is smaller than the number into which the first generation marries into.

While fourteen out of one hundred marriages are intermarriages, intermarrying occurs within indentical generations. A scale based upon the different nationalities in intermarriage shows that the Jews and the Negroes have the lowest number of intermarriages, and working toward the other extreme, the Italians, then the Irish, and then the Northern, the North Western and some Central European peoples show the highest. In intermarriages, those of the higher economic class intermarry. The amalgamation of the European peoples in the United States is going on and is gathering momentum on the way.

Interpreting intermarriage, we cannot prove any harmful effects. We are reasonably certain that it may be highly desirable. The fear of "mongrelization" is as yet very remote, especially as the higher social and economic classes are intermarrying. Biologically intermarriage should not be objected to, but culturally it may prove harmful.¹

To the native-born anxious for the assimilation of the immigrant there are conditions installed and supported by the foreigners which seem to the native to be directly opposed to all attempts leading toward assimilation. The immigrant communities existing in the very heart of our cities, the hundreds of immigrant newspapers, the powerful immigrant organizations all have some effect upon assimilation, whether it be favorable or opposed to the assimilative procedure. Most of the natives have the conviction that the above-mentioned agencies all have an unfavorable effect towards the very earnest and altruistic efforts of the Americanizers. How much and what sort of an effect they have will be the subject of our present discussion.

¹ Drachler, J. "Democracy and Assimilation" pp.87-145

The immigrant brings with him

- "(1) A self-consciousness, which is consciousness of his status in his group,
- (2) A group consciousness which is consciousness of the status of his group among other groups; and
- (3) A national consciousness which is consciousness of the status of his national group among other nations. His feeling of ¹ personality is dependent on this whole complex of ideas."

The immigrant tends to reproduce spontaneously the European community, and he usually lives in such a community. This community life to a great extent keeps him detached from American influences. The communities create the illusion of permanence, but as the leaders are continuously being dethroned and as the wealthier of the immigrants leave the community, there is as a result constant changes which make for the breakdown of permanence. The waning of the influence of formal religion also makes for the breakdown of community life. The second generation are of the greatest significance in the foreign communities, for they break away from the first generation. The new generation have different foods, language, customs, etc., and, as a result they have not the same feelings as the immigrants. This is not surprising for the American-born of foreign parents has a different background and a different culture than his parents. The actions of the American-born worry the parents, so that the latter create new social centers to hold the children. The arrival of new immigrants alone can give new life to the community.

Of the many races the Italians show the strongest wish to remain in solitary communities. They settle here by villages and even by streets, the neighbors in Italy becoming the neighbors over here. They do exactly

as they did in the city of the old country. If one varies, he is severely criticized. If many vary, the act becomes a custom. "Sicilian heritages are so different from the American that the members of this group feel no original interest in participating in American life, that this difference is accepted in America as a natural fact...without thought of its social incorporation."¹ The Italians are also inaccessible to superior individuals of their own nationality. Changes however come in because of the second generation, the public schools especially creating the formation of different contacts.

The Poles have made their community life famous, because of its wide range of activities and because of its hold upon Polish immigrants. The Poles settle in compact masses, and after the colony has been securely established a society for mutual aid is formed. After the society the parish is introduced, and immediately becomes the center of life, carrying on social work of every type. The new immigrant finds it easy to fall into step for he must only join the community organization to be in the whirl of Polish activities. If however he refuses to join the community he is barred from the satisfying of his social tendencies. The immigrant comes here to a city although he may never have lived in a city before. As a result he is confused for he doesn't know the language. He falls into the Polish-American society and remains there, a problem for America. The Polish community tends to meet all the needs of the individual members, the result being that the immigrant is arrested within his community and does not participate in American life and institutions. Some influences from the spiritual culture of America reach him indirectly through the press and through the half-Americanized younger generation, but the influences are only slight.

The Jews present a peculiar situation in their community life. New York City, the best example of Jewish community life in America, contains over

¹ Park-Miller *ut supra* p.159

1,500,000 Jews, about half the Jews in the whole United States, about one tenth of the Jews in the world and about twelve times the number of Jews in Palestine. The Jews come from many different countries so that Jewish community life is divided into very many separate communities, one community for each country represented. Thus the German Jews have their own Temple, their own charitable and educational institutions, etc. Each of these groups is very clannish, and any act of one group results in the separatism of that group from another group.

The problem of organization in any community is a great one. The Jews bring their intellectuals, professionals, business men, as well as their revolutionists and workers, and have more than any other group, the elements for a complete society. They have many creators and organizers in the different fields---economic, scientific, artistic,--and their leaders try to improve the mass of their race, rather than exploit them. They supplement old social forms with new organizations. Personal demoralization and disorder exists among the communities too, due to the rapid decay in America of Jewish traditions and attitudes. The organizations of the community carry on experiments which although are concerned with their own problems contain an interest extending to American society as a whole, for their experiments in democratic control may assume the character of permanent contributions to the organization of the American state.

No matter how hard the foreign community may try to isolate itself from everything American, Americanism does creep in. Years ago the Germans attempted the isolation of themselves and the preservation of German culture in America. A Germany in America was the goal aimed at. The attempt met with complete failure, so that little if any remains of this attempt. Contacts in the business world, in the school world, in the social world, all make for the

impossibility for any immigrant community retaining all of its old characteristics.

How often has the claim been made that the foreign press tends to prevent the Americanization of the immigrants! Again and again accusations have been made that the immigrant press has fostered an anti-Americanization attitude, and has emphasized the necessity of keeping aloof from American influences. Contrary to all these accusations, the press has willingly or unwillingly accelerated assimilation.

The high rate of illiteracy in the English language has resulted in the foreigners eagerly turning to their own papers. The demand for foreign language newspapers is illustrated by the circulation of these papers. In 1916 there were 751 foreign language papers belonging to the American Association of Foreign Language Newspapers, and these papers enjoyed a circulation of 8,519,365. Of these papers 55 were Yiddish, 75 were Polish, 153 were Italian.

The nationalistic tendencies of the immigrants find their natural expression and strongest stimulus in the national societies, in the church, and in the foreign language press. The press keeps the immigrant in touch with the political struggles at home and even gives him a chance to participate in these struggles. "The immigrant press serves to maintain contact and understanding between the home countries and their scattered members in every part of the United States and America. These functions of the press naturally tend to preserve the national feeling.

"The immigrant press....has power among its readers rarely equaled by more literary journals. Having created its reading public, it monopolizes it to a great extent. Nationalistic editors seek to use this monopoly to keep their reader's interest and activity focused on the home country.

But under the terms of its existence the press is apt to aid rather than prevent the drift toward the American community. This process of Americanization by contact can be seen very plainly in the changes introduced into the speech of the immigrants. Even in the rural communities where the foreign language is preserved longer than elsewhere, it tends to become Americanized.¹

The press takes up the new words, and thus introduces these American words to the foreigner. "Yiddish has been peculiarly hospitable to new and strange words, taking up with and giving currency to every convenient locution and every striking phrase, from the languages with which it comes into contact....It has admitted into its vocabulary a large number of everyday substantives, among them 'boy,' 'chair,' 'window,' 'carpet,' 'floor,' 'dress,' 'hot,' 'watch,' 'ceiling,' 'match,' 'shop,' and several hundreds of others. These words are not only constantly used but have even displaced the corresponding Yiddish words. Yiddish has also adopted scores of American phrases such as "all right," "never mind," "I'll fix you," etc. Two characteristic and complete American-Yiddish sentences are here given to show the number of American words which have been adopted by the Jews, and which are used and understood by them all. "'Sie wet clean'n die rooms, scrubb'n dem floor, wash'n die windows, dress'n dem boy, und gehn in butcher store, und in grocery. Der noch wet sie machen dinner und gehn in street fur a walk.' "²

"It is a question whether the foreign language press is a brake or an accelerator in this process of assimilation. The editor of the Lithuanian paper Draugus has asserted that it is on the whole, a means of segregating and isolating the foreign language communities and so preventing assimilation.

¹ Park, R. E. "The Immigrant Press and Its Control" p. 55; 79

² Ibid, p. 82

Other editors have asserted that it assists the immigrant, particularly the first generation, to orient themselves in the American environment and share in the intellectual, political, and social life of the community....The mere facts of residence and employment give the immigrant an interest in American events, customs, ideas. He needs some familiarity with these in order to 'get along'. The foreign language press must print American news to fill this need of its readers, and by so doing it hastens the development of this ¹ personal necessity into a general interest in America."

The press not only acts as a medium for the communication of news, thus introducing the immigrant into American environment, but it is likewise a means of translating and transmitting to him American ways and American ideals.

"It seems fairly clear that what the foreign language press actually does whether or not the editors desire it, is to facilitate the adjustment of the foreign-born to the American environment, an adjustment that results in something that is not American at least according to the standards of an earlier period, but that is not foreign either, according to existing European standards.

"How far the foreign language press enables the immigrant to participate in the national life is the question raised by a study of Americanization methods. For it is participation rather than submission or conformity that ¹ makes Americans of foreign-born peoples."

The leaders of any people have a tremendous influence upon their followers. Especially is this true of immigrant peoples, who, because of their strangeness here and suspiciousness towards America, place much of their trust upon

1. Ibid p.87

one of their leaders. The question concerning us is, are these leaders among the immigrant people Americans in spirit or not? Do these immigrant leaders accelerate, retard, or prevent assimilation?

There are several types of leaders, classified best as: traditional, national, educational, business, and economic. The traditional leaders are those who are men of importance in their native communities here, because they were leaders of the people in the homeland. Of this type, the priest is the best example, the priest of the old country being established immediately as a leader of the community. However he loses control over the second generation so that we can say the traditional leader influences the older immigrants, rather than the American-born. The national leader type was especially prevalent before and during the World War. Interest in the mother country was strong among the peoples from the oppressed countries. The men who could appeal to the national hopes of the immigrants were the men of most prominence. This national leadership exercised by men at the head of patriotic societies cannot be lasting, first, because the longer the immigrant is away from the old country the less interest he displays in that country, and second, the results of the World War has satisfied the national feelings of many of our immigrants. Leadership based on education is confined mostly to the editors of the foreign language newspapers who can and do exert a great influence. However as long as immigration continues to be restricted, circulation will decline and the influence of such men also declines. Business men, immigrants who have amassed some money, also become leaders, so that one usually finds among the Greeks, that the most influential man is the owner of the largest candy or fruit store in town. The fifth type of leadership, that based on economic grounds, seems destined to go rather far, for these labor and social

leaders concern themselves with the present rather than the past.

"Traditional, national, educational, business, economic--such are a few of the types of leaders that today have an influential bearing upon the lives of our immigrant peoples from within their own group life. Such are the movements set at work by these newcomers themselves, and they are a challenge to us. What kind of personal, sympathetic, and intelligent leadership are we Americans, with all our wealth of responsibility, offering to these same people? Are we giving them finer traditions, higher national ideals, more useful educational opportunities, more honorable business standards, better economic conditions? Above all are we through these gifts giving them the Spirit of Christ?"²

The immigrant has brought or created organizations which meet every need of the immigrant life; social, political and economic. There are 300 national societies, 20,000 local and branch organizations. Besides there there are 14,573 churches conducting services in foreign languages.

The Polish National Alliance has a membership of over 170,000 adults.

A Jugoslav benevolent organization has about 1800 local branches. We must again ask ourselves if these organizations help or hinder assimilation.³

The organization as formed and patronized by our immigrants are not a bar to assimilation, but are really stepping stones toward assimilation. This is evidenced by, first, the organizations which last are those concerned with economic, social and educational aspects of life in America rather than abroad, and, second, these organizations desire to promote the general education of their participation in American life. The newly arrived immigrants show interest in their homelands, but the organizations direct

1 McClure, A. "Leadership of New America" p. 33-40

2 Ibid, p. 43

3 Lewis, R. "Adult Educational Interests and Activities of our Foreign-Language Organizations"

their interests here. For example, the organization called the Czech Sokols is open to American citizens or declarants only. The German Turnverein uses the English language rather than the German language. The Polish National Alliance has its own school of industrial arts, furnishes fifty libraries in Polish communities with books, and conducts many citizenship classes.

The different races have different types of organizations but all of these organizations show evidences of assisting in the process of assimilation. The Swedes have the religious organization as the most important type of organization. The Church has nine colleges, with facilities for the teaching of immigrants. The Prussians have classes for teaching English and also offer lectures for immigrants, as well as elementary courses, and short technical and vocational courses. The Jugoslavs prefer singing societies, as evidenced by the number, sixty-five, of these societies. Culture is encouraged and education is stimulated by these people. The Jews take more advantage of American opportunities for assimilation than any other foreign group. They patronize American libraries and evening schools. The workmen's circle contain over 85,000 members. Lectures on American history and civics, the history of civilization, Jewish history, political economy and natural sciences are given, and are well attended. Systematic study courses are offered in twenty-eight cities. Women's clubs and mothers' leagues for the purpose of education in child training find favor among the Jews. The circle has printed a number of educational books and pamphlets and also established a teacher's seminary. Among the Ukrainians the mass lecture proves to be the most popular educational enterprise. These lectures concern themselves with history, economics, science, literature and health.

The foreign language organizations and press offer the most direct and most effective approach to the immigrant, because they are his own creation and are nearest to his psychology. The foreign language organizations awaken the desire for education and also conduct many activities to realize this desire thus they render real educational service to themselves and to the United States.

The theory of the Melting Pot is a mechanical phenomenon. The immigrant assumes a more or less helpless attitude while his qualities are automatically turned over to Americanism. "The purpose of the melting-pot figure was to convince the American people that immigration did not threaten the unity but tended to produce an even finer type of unity. It failed because it did not take into account the true nature of the group unity, of the conditions of its preservation, or of the actual consequences of such inroads upon unity as are involved in an immigration movement."¹

Immigration affects the unity of the group receiving the immigrants. "Give the 'Dirty Dago' or the 'Dutch Bohunk' a generation or two to shake off the handicaps of his social and emotional past, and, even though his race remains unchanged, he will slip into the American scheme of things without a ripple."²

In our attitude towards immigration we are trying to stifle the free will of the immigrants. We want Americanization to take place on our own terms and not by the consent of the governed. All our elaborate machinery of settlement, school and university, of social and political naturalization will move with friction if it neglects to take into account the strong and virile insistence that America be what the immigrant will have a hand making it, and not what a ruling class descendant of British stock decide that America shall be made. The Old Stocks here see in England's cause the cause

1 Fairchild, H.P. "Melting Pot Mistake" p.13

2 Ibid, page 72

of civilization, and carry on European traditions which are not American.

"The foreign cultures have not been melted down or run together, made into some homogeneous Americanism, but have remained distinct but cooperative."¹

Our melting-pot theory desires to work out the distinctive qualities which the immigrant brings, and in doing so these qualities are in danger of being worked out into a tasteless, colorless fluid of uniformity. Vast treasures of racial assets which would become invaluable in the development of American civilization are destroyed by our great rush to assimilate and absorb all foreign elements. Music, literature, arts, philosophic thought, political idealism, are all found among the foreign-born and which should be preserved. True Americanization invites the immigrant to give himself, as the natives are supposed to do, to improve the quality of American standards and at the same time to retain his identity, in fact to grow into a more socialized personality.

The failure of the melting-pot does not close the great democratic experiment, but means it has just begun. Here we have a world federation in miniature, and we are slowly building up the first international nation.

¹ Bourne, R. S. "Trans-National America"

VI SCHOOLING OF THE IMMIGRANT

Educating the immigrant does not mean that the immigrant will be assimilated. Education however proves to be one of the tools through which the immigrant becomes assimilated. It is an important tool too, for a common language is necessary for the exchange of ideas between native and foreigner. Americanization is an education program, and education is the means through which the end, assimilation, can be gained. Encouragement and support must be given to those carrying on the educational work among the immigrant for the work is indispensable. The school is the chief instrument of providing Americanization to the immigrant but formal schooling will not automatically solve the problem of assimilation. The home, the church, the street, the playground, the moving picture and the job also contribute toward the Americanization of the immigrant.¹

In 1910 only 1.3% of non-English speaking immigrants were found in our schools. This figure can be raised by a display of more effort upon our part. Agencies providing for immigrant education consist of national, state and community organizations, also semi-public and private agencies like the U.S. Chamber of Commerce, Y.M.C.A., National Civic Federation, local chambers of commerce, local industries, etc. Few of the agencies appear to recognize the fact that the education of the immigrant is the business of the nation, and that the nation must assume its own obligation.

Professor Mahoney in discussing the fundamental principles and policies of adult immigrant education says:²

"(1) The education of the immigrant is a task to be carried on at public expense, not primarily for the sake of the immigrant, but as a most necessary step to make American democracy secure.

(2) Cognizance must be taken of the fact that the immigrant adult, who casually works by day, is naturally indisposed to give up his evenings

1 Thompson, F. "Schooling of the Immigrant" p.385

2 Mahoney, J.J. "Americanization in The United States" p.5

of the individual and their position upon language and grammar
 agrees along with the use of a variety of written cultures. Individuals
 and their interactions with other individuals assumed to be
 greater than the individual in knowledge and the individual assumed to be
 less, varying knowledge and individualism assumed to be
 changing to the individual. This with their various views of self and culture
 knowledge and the individual with varying views of their knowledge and views from
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 has various views on knowledge and change and culture and self and
 marginal self to maintain valid but more flexibility and self
 and belief when changing knowledge according to the self of
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to the schooling process. Human nature being what it is, this must be reckoned with. In this connection, too, it must be remembered that the non-English-speaking immigrant who flocks with his own people in large communities, often does not feel the compelling need of education in English and in the principles of American citizenship. Accordingly, every effort should be made to offer educational facilities at a time that best suits his (or her) convenience, and of a character that best suits his needs. This means schooling in evening schools, of course; in addition, it means schooling in factories, in homes, and in other places where the immigrant is usually found. And in addition, again, it means the expenditure of enough money on these schools to insure skillful supervision and superior teaching. The education of the immigrant is a difficult teaching performance. It must not be committed to the hands of those who work at it merely as an extra job, for the extra compensation involved.

(3) Every possible positive means must be employed to inform the immigrant of these opportunities for schooling and to induce him to take advantage of them. It is not enough to organize these classes and hope for attendance. The immigrant's natural indisposition to do extra work must be overcome. He must be "sold" on the idea that this is something he ought not to pass by. Through the printed words, in English and in the foreign tongue, through propaganda meetings, through personal solicitation, through every means but those of a compulsory nature, he must be persuaded to go to school. It is to the interest of the American community that he so do."

The evening school "promises to continue to be the chief public means of providing education for the immigrant as long as we are restricted by our present laws and financial resources....It is far better to maintain this facility than to maintain none, that in the aggregate a considerable service

is rendered, and that when other and more competent provision is made the evening school will still remain for some individuals the most suitable agency of education.¹ Two subjects are stressed in the education of the immigrant, the subject of English and the subject of civics or the training for citizenship. The latter subject is taught in two separate ways, first, training to pass naturalization exams, second, general instruction in civic and social responsibility.

California has taken the lead in promoting the "home-teacher" class. Instead of pupils going to the school, the school goes to the home. Several of the neighbors in a vicinity will meet at the home of one of the pupils, the teacher will come to this home, and thus education can be carried to people who otherwise would have had no time to go to the school itself. Massachusetts, New York, and Ohio also show progress in providing home teachers.

The laborer who puts in a long day at the factory feels little inclination to go to evening schools. For him the factory class has been evolved, whereby the immigrant is given the opportunity to secure educational advantages on the premises of his factory and at a time either before or immediately after the day's work is done. Some local industries feel that by educating the immigrant he will do his work better. These industries at their own expense operate classes for the employees. But the employees allow themselves to be educated only as they are forced through economic or other necessity. The schools work efficiently but their faults are that English is taught too mechanically, there is a lack of unity in developing educational and other non-industrial activities, and that there is a danger of a purely industrial system being paternalistic. The best scheme is one of co-operation between industry and the community.

1 Thompson, F. ut. supra p. 98

Only Massachusetts successfully uses the factory class scheme. While classes of this type have increased in this state, the rest of the country reports a decrease in the number of classes regardless of the efforts of educators. The American employer feels that Americanization was a thing born of the war and is to be done away with now. If school authorities can show the further need of factory classes the industries will probably cooperate more whole-heartedly than they are doing.

In all our schemes of educating the immigrant we have made provisions for the education of those millions of immigrants who come here with no education, but we have made no provisions for the thousands of young immigrant men and women who have had some education and are studious by inclination. The first group are of the peasant type, middle aged, hard-workers, living in colonies with no outside contact and having their own leaders. They cannot be approached directly by Americanization workers, although they truly love America for the bread and shelter provided here. The second group are disillusioned and dissatisfied. The first group can be Americanized through their love of America, and the second group can be Americanized through proper education. We should cultivate this love in the hearts of the immigrants of the first group by using sympathetic measures, and by having the leaders of the immigrants and the leaders of the natives combine toward a satisfactory working out of the problem. For the second group, a proper education, an education extending through the regular school, the high school, and the college should be offered. Instead of spending money for Americanizing foreigners in Turkey and China, send the promising young immigrant to school so that he might become a leader of the immigrants in our country.

1 Gutowski, S.A. "Through the Mill of Americanization"

VII IMMIGRATION AND NATURALIZATION

As an evidence of the liberality of the American treatment of the immigrant we have provisions made for the naturalization of the immigrant, the granting of the privilege of voting. We assumed that the immigrant would want to become a citizen and would strive to meet the real content of naturalization. But usually we were wrong, for the immigrant was not very anxious to become naturalized, his primary interests being the earning of a living. Politicians anxious for political power herded the immigrants together and pushed them through the process of naturalization. The well-meaning immigrant got no help so that he also crammed to pass the naturalization examination. The immigrant secured the form rather than the ¹ real content of Americanism.

Our naturalization tests are not satisfactory, for citizenship should be a great privilege. We are in need of new tests, which would guarantee that assimilation would take place before naturalization would be given. Of course such tests would be hard to prepare, but we could easily examine the immigrant on civics, history, economics, English, etc. It would be rather hard to test the emotions and sentiments of the immigrant. Citizenship implies responsibilities and powers as well as opportunities and privileges. It is important that all should be given equal opportunity to participate in making and enforcing the laws but it is equally important that all should be capable of such participation. If the first is lacking we have legal oligarchy, if the second is lacking we have actual oligarchy ² disguised as a democracy.

In 1920 there were about 6,700,000 men and women of foreign birth who were naturalized. This figure represents a little over half of the number of immigrants who could have become naturalized. In Southern New England

¹ Bogardus, E.S. "Essentials of Americanization" p.336

² Commons, J.R. "Races and Immigrants in America" p.195

and in New York the foreign-born constitute one-fourth of all the white voters, as is true also in the Old Northwest. Providence, Buffalo, St. Paul, and Minneapolis have a foreign vote of about forty percent. The foreign vote constitute 50% of the total vote available in Boston, Detroit, and Cleveland. Chicago and New York have a ratio of about 75%. With the very little political training that the immigrant brings, he proves a prey to the political machines. We are forced to thresh over old things and educate the foreigner to our level before we can begin our new and pressing problems.¹

² Figures are presented which show the percentage of naturalization for each group of the new immigrants legally permitted to become naturalized.

<u>Group</u>	<u>% Naturalized</u>
Russian Hebrews	57
Austrians	53
North Italians	46
Bulgarians	37
Poles	33
Lithuanians	32.5
South Italians	30
Russians	28
Magyars	27
Slovaks	23
Roumanians	22
Syrians	21
Greeks	20
Portuguese	5.5

Although no evidence can be given which proves that the foreign-born voter as such is a source of corruption in our politics, proof is given that shows the exploitation of the foreign vote by the ward bosses of our

¹ Ross, E.A. in Davis, P. (ed) "Immigration and Americanization" p. 319-325

city organizations. The foreigner did not understand the ballot. The ward boss went in for social work among the foreigners and so got control of a large vote. The foreigner is either allured or intimidated into going with the "right" party. The boss in return for the vote goes through "hell fire" for his backers. The immigrant gets little disinterested guidance or help which the native American gets.

"The Irish domination of our Northern cities is the broadest mark immigration has left on American politics; the immigrants from Ireland, for the most part excessively poor, never got their feet upon the land as did the Germans and the Scandinavians, but remained huddled in cities. United by strong race feelings, they held together as voters, and, although never a clear majority, were able in time to capture control of most of the greater municipalities."¹

Contrary to general opinion the immigrant also has a favorable effect upon American politics. The British, Teutons, the Scandinavians, and the Jewish naturalized citizens have all benefited our politics. In politics men are swayed by passion, prejudice, or reason. In 1875 the average American got rid of passion in politics, but had not yet reached the plane of reason. He was the prey of prejudices. New citizens, the naturalized citizens, came here unswayed by any of our prejudices. The political parties have to deal with real politics for the intelligent foreign-born citizens demand to know what the policy of each party is rather than the voting "straight".²

1 Ibid, p. 320

2 Ibid, p. 322

VIII THE SECOND GENERATION

The children of the immigrants have made marked progress over the first generation. In the professions the children of immigrants have taken a noteworthy place. In business too, the second generation has progressed over the first. On the whole the children have made a surprisingly favorable showing, one which they have little to be ashamed.

In a comparison of the children of the foreign-born and the children of the native-born, the former again make a good showing. The children of the immigrant is hardly distinguishable from the children of the native in dress, customs, manners, professional and industrial pursuits, standards of living, etc.

IX SUMMARY

The immigrant invasion has scared many of our natives and has caused much prejudice. The new type of immigrant was so different from what America was used to, that we doubted if we could ever assimilate these immigrants. A more sympathetic attitude and a better understanding displayed on our part would have confirmed us that assimilation was possible. The immigrant is as human as the native. He resents the same things that the native would resent, he is grateful for the same things as the native is grateful, and he is anxious to make any contributions he may if the native would only encourage him. Had we paid a bit more attention to the understanding of the immigrant, many of our fears and our prejudices would vanish.

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